



INDIAN RECORD

A National Publication for the Indians of Canada

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Young Catholic Indians from St. Régis reserve (Hogansburg, N.Y.) led the procession which took place before the opening Mass of the diocesan congress of Catholic Action (Diocesan Catholic Youth Council) at Placide Lake, New York State. Six thousand youths were present at the congress. (Photo NC)

GARNIER SCHOOL CLOSED

SPANISH—It was announced here July 7 that the residential school for Indian boys in this town had been closed.

Garnier College, maintained

ARCHBISHOP INVESTS NEW CHIEF

HALIFAX, N.S.—Ivan Knockwood, 34-year-old father of six children, was invested as chief of the 400-member Micmac Indian Reserve at Shubenacadie recently by Most Reverend J. Gerald Berry, Archbishop of Halifax.

This was the first time in 61 years that so high a church official had presided at the investiture. Four others, William Paul, Frank Martin, Mrs. John Lewis and Charles W. Francis were installed as councillors. Chief Knockwood succeeds former chief John Bernard. Stephen Paul was installed as prayer leader.

During the ceremony the medal first given to the chief of the tribe by the Pope in 1857 was transferred to the new chief, and medals first given to the councillors in 1814 by George III, were presented to the incoming officers. During the Archbishop's visit 61 children were confirmed.

by the Jesuit Fathers and Brothers with the assistance of grants from the Department of Indian Affairs, has had a long and interesting history since its foundation on Manitoulin Island nearly a century and a half ago.

The school was moved to Spanish before World War I and since that time has also been the unofficial centre of the Jesuit Fathers, who have been assigned to the care of Indian and other parishes along the North Shore.

The introduction of high school courses and the participation by students in local athletic leagues have brought the school to the attention and gained the support of North Shore citizens.

Jesuit authorities stated that it is with regret that present circumstances and conditions have compelled them to investigate future prospects of this work for Indian boys and that the results of this investigation leave no alternative but to close the school at Spanish and to transfer the staff to other Jesuit schools in Canada.

This announcement had no bearing on St. Joseph's Residential School which will continue its work of educating girls. St. Sebastian's Parish in Spanish will remain under the direction of the Jesuits, an official release stated.

Commission Aims to Study Problems of Indians

By EDNA USHER

TORONTO, Ont.—The original Canadians, the Indians, get less consideration from their fellow-countrymen than New Canadian immigrants, says Mrs. Harold Clark, chairman of the national commission on the Indian Canadian.

She believes that women's organizations are the best equipped to correct this situation.

"Indian Canadians are emigrating too — from reserves to towns and cities — and through circumstances which are nobody's fault they are often ill-equipped to cope with the changed environment," she said.

"Canada has acknowledged and tried to solve some of the problems of immigrants from abroad, and now our commission is trying to assess the problems facing our own nationals."

groups in western Canada have projects in hand. "They invite Indians to their homes, and are working on housing plans."

Problems have arisen because the Indian population is increasing faster than any other group, says Mrs. Clark. At the turn of the century there were about 90,000 Indians; now there are something like 150,000, crowding the reserves and making it impossible for hunting and trapping to support them all, with a resulting drift to towns.

"Women have done a tremendous job for European immigrants. Now our own people need our help," said Mrs. Clark. "It is not enough for women's groups to send a bale of clothing — they must study the subject."

Housing Problem

Mrs. Clark says housing is a problem for Canadian Indians in the cities, and the Indian and white races need to understand each other better.

"Women's organizations have undertaken studies of a foreign country as a project for a year. If they will tackle a study of Canadian Indians, they could help solve the problem in the same way as they have helped immigrants from Europe," she said.

Mrs. Clark believes such a study should start close to home. "Groups should contact the local officer of the department of Indian affairs, health and welfare groups, churches, and any persons or organizations which have knowledge of Indians."

Then groups should then make a detailed survey of Indians in the area, consulting the national commission to ensure uniformity.

"We want the census to be tactfully undertaken, and if Indians in the area will help, so much the better."

"There is nothing condescending or paternalistic about this. We know there are problems and we want to know what they are and where they are, so that they can be solved."

Mrs. Clark noted that women's

FORT CHIPWEYAN GETS NEW SCHOOL

EDMONTON — (CCC) — A \$323,497 federal government contract has been let for a school which will be built adjacent to the Holy Angels residential school for Indians at Fort Chipewyan, Alta.

The new building will provide day-school accommodation for Indian pupils in six classrooms and manual training and domestic science labs. A two-apartment teachers' residence is also provided in the self-contained unit, which will have its own power and heating facilities.

The nearby Holy Angels residential school is conducted by the Oblate Fathers, with Rev. L. Casterman, O.M.I., as principal. Four Oblate priests, five lay brothers and 10 Grey Nuns make up the religious community.

They presently teach 120 boarders and some 40 day students from Indian communities in the area.

SUPERIOR GENERAL TO ATTEND COMMISSION

OTTAWA — The Very Rev. Leo Deschêlets, O.M.I., will be present at the annual session of the Oblate Fathers Indian and Eskimo Welfare Commission, to be held here November 10-11.

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EDITORIAL

In Memoriam: Pope Pius XII

It was with deep and genuine sorrow that the Catholics of Canada have heard the news of the Holy Father's death flashed on television screens and broadcast over the radio. Days of intense prayer had preceded the sad announcement.

Pope Pius XII was the first "modern" pope — the first to use air travel, the first to take full advantage of contemporary scientific and technical developments for the greater efficiency of the Church's administration. The long career of one who has been the most brilliant, yet the most human leader of men in our times, cannot be related in a few short paragraphs.

His natural personality was absorbed and transfused into that of the Vicar of Jesus Christ, visible head of the Mystical Body that is the Church. The faithful have come to see in Pope Pius XII the supreme pastor of souls. He was a living human enmeshed with the affairs of the world about him, perhaps more familiar with world problems than any other living human.

One of the most remarkable traits of his Pontificate was his great paternal kindness and deep solicitude for every class of faithful. This is manifested from the many thousands of letters, messages, addresses and talks at special audiences dealing with every conceivable topic that has a bearing on faith, morals, spirituality. The Holy Father was concerned with every single problem, at every level — the family, education, social institutions, culture, art, science, all the way to the highest spheres of international relations among the nations of the world.

Justly Pope Pius XII has been called the "Pope of Peace." This will be his indelible mark; every effort he has made to maintain peace in a tottering world ever since his Pontification began in the turmoil of World War II. He had then pleaded in vain "In the Name of God" that the governments of Germany and of Poland

would do nothing that could bring them into conflict.

When Eugenio Pacelli was five years old, he listened to an uncle, a missionary priest, who told him of the dangers of Church work in the Brazilian jungle and of the martyrdom some missionaries had suffered. "I, too, want to be a martyr," the boy had said, "but without nails." In a sense, the Holy Father suffered a continued martyrdom since his elevation to the Papacy. His life was saddened with two world wars and the constant threat, in recent years, of a third war.

His bravery when, as Nuncio to Bavaria and Germany in 1917, he faced the bolsheviks is known to all. As Pope he was to see many more years of bolshevik dictatorship, years in which Catholics and even prelates and Princes of the Church were treated as common criminals.

Wherever he went, specially in North and South America, during his years as Secretary of State, Cardinal Pacelli was received with an unbounded confidence and enthusiasm; he gained everyone's heart. It is reported that one night, an aide found him sleeping on the floor of his room in Buenos Aires, and

woke him. "Do not be upset," the Cardinal said, "after so much glory, it is good to retire within ourselves, to regain contact with the earth, to feel our nothingness . . ."

His personal bravery was matched only by his charity. When, on July 13, 1943, came the first air raid on Rome, bombs hit a populous area. "An automobile," the Pope ordered, "get all the money available. Tell the people we shall be there." While the bombs still fell, the Pope drove to the worst-hit areas, left his car and with bared head walked among the people. In another raid he returned to the Vatican with his white cassock stained with the blood of those whom he had helped to tend.

When the Germans threatened to take away the Pope by force, he said: "We are ready to die in a concentration camp."

With the end of war came the communist oppression. The Pope fought this new menace untiringly. He excommunicated not only the prosecutors of Catholic prelates but all Catholics who embraced communism; he denounced the red terror in encyclicals, pastoral letters and speeches.

Tribute Paid to Oblates by J. N. Ormiston, M.P. for Melville, Sask.

Mr. Speaker, I feel my speech would remain incomplete if I did not now say a few words in French.

This is something which had never been done by previous members for Melville. As for me, I should like in this way to express appreciation for the co-operation I have received from the French-speaking people who live in the valley of Qu'Appelle. It is a very modest way of paying them homage.

Indeed, we owe a debt of gratitude to the members of the first communities in western Canada. I refer to that unquestionably inspired and altogether unselfish work performed by the priests of the Catholic Church and especially by the Oblate fathers. They were the first to realize the importance of educating the Indians and the Métis, and for that purpose they built the first school. Today, more than 70 years later, there stands in the village of Lebreton one of the most beautiful academic institutions in Canada. It is devoted to the educational needs of the Indians throughout Saskatchewan; it is a monument to those pioneers who had that vision and who worked to prepare the Indians for their future responsibilities as citizens.

Today the presence of one of our Indians in the senate is a justification of the efforts made by the intrepid promoters of that cause.

—(Hansard, May 29, 1958)

Scouts in N.W.T.

Scouting is much to the fore in Canada's Northwest Territories, says the Book of Knowledge Annual. The construction of the DEW-line has produced new communities of Indians and Eskimo. The Scout Movement helps by organizing the youth of these new towns and villages into friendly, active groups.

SCHOLARSHIPS SET BY INDIAN BANDS

WASHINGTON—Many Indian tribes which once regarded a brave skilled in hunting and fishing as a well-educated fellow, are now setting aside tribal money for college scholarships.

The Interior Department's Indian Bureau said the most recent allocation of Indian money for this purpose was made by the Wind River Shoshone Tribe of Wyoming, which set up a \$10,000 college scholarship program.

STRANGE BUT TRUE

627-ton steam yacht
"IMMACULATE CONCEPTION"
ARMED WITH 18 POUNDER GUNS, FROM 1859-1870
PRIDE OF THE TINY PAPAL NAVY, WAS BUILT
BY VOLUNTARY SUBSCRIPTIONS OF
ENGLISH CATHOLICS.

ROB ROY
Sir Walter Scott's
FAMOUS HIGHLAND
CHARACTER WAS A
CONVERT TO CATHOLICISM.

IN 1927, DURING THE
RELIGIOUS
PERSECUTION
800 TOY
BALLOONS
WERE SENT
FLOATING OVER
THE
MEXICAN
COUNTRYSIDE.
THEY
SCATTERED FIVE
MILLION PAMPHLETS
AS PROPAGANDA FOR
THE LEAGUE OF
RELIGIOUS
DEFENCE.

WRITING OF THE NAPOLEONIC WARS,
JOHN MASEFIELD, THE FAMOUS SEA
HISTORIAN, RECORDS THAT THE BEST SHIPS
OF ANY NATION WERE THOSE BUILT IN SPAIN
BY A CATHOLIC IRISHMAN NAMED MULLINS.

A Flourishing Parish

FORT FRANCES, Ont. — Thanks to the generosity of the Indian parishioners whose church was the scene of a fire two years ago, the sanctuary has now been redecorated, the floor covered with tiles, the communion rail rebuilt to match the white marble of the altar and the entire church beautifully wallpapered. Later, it is hoped that further improvements may be made to erase fully the damage caused by the fire.

For the past two years, there exists in the parish a "presidium," of the Legion of Mary. Its beginnings were humble and although today its members are still few, the work accomplished by the Legion is astonishing: conversions, numerous returns to the sacraments, visits to the sick, etc. This Legion of Mary has also sponsored another organization on the Reserve, a branch of the Alcoholics Anonymous for the Indians.

The Fort Frances Indian Parish has completed the foundation of the new Morson Mission. Furthermore, it is responsible for the maintenance of its resident missionary.

The parish, under the patronage of Our Lady of Lourdes, consists of 90 families, besides the children of the Boarding School. R.F. Ch. Comeau is parish priest, assisted by R.F. Edward Coleman of Minnesota, U.S.A.

Whiteshell Forest Indian Relics

WINNIPEG, Man. — The Indian boulder mosaics of the Whiteshell Forest Reserve will be preserved as a valuable historical site and tourist attraction for Manitoba, it has been announced by the Manitoba Provincial Government.

Considered by archeologists as the largest known collection of the primitive art in North America, the boulders include geometric arrangements and figure outlines of men, turtles and snakes. It has been suggested that the areas they cover were once "dancing grounds" for religious ceremonies.

A survey of the mosaics is being conducted by the Manitoba Historic Sites Advisory Board and the Forestry Branch, Dept. of Mines and Natural Resources. Their recommendations include the construction of a road to the isolated location, the erection of a "tightly-laced peeled log fence" to encircle the site, the placing of tourist look-out platforms and the cementing of the boulders. Completion of the project is slated for June 1959.



When the big annual Pow Wow at Banff got under way July 17 it was the 64th time the Indian braves had ridden into the Rocky Mountain national park to entertain the thousands of holidayers. Chief Sitting Eagle, of the Stony Indians, is dressed in his full tribal regalia for the colorful spectacle.

Bemoans 'Sulky Laziness'

(Sudbury Star)

"If we Indians want to have the respect of others, then we have to respect ourselves, our homes, our reserves, our families and our own Indian people."

This was the opinion expressed by Mrs. J. Lesage, of Garden River Indian Reserve near Sturgeon Falls, to delegates of the Northern Homemakers Clubs, August 13, at Whitefish Lake Reserve Indian School. Mrs. Lesage is president of the regional committee of the organization, which is holding a three-day convention at the school.

Some 50 delegates were welcomed by H. Gauthier, of Sturgeon Falls, Indian superintendent for Nipissing. Welcome addresses also were given by Chief George Petahtegoose, of Whitefish Lake, and Jane Bartlett, social worker with the department of Indian affairs.

Mrs. Lesage set the theme for the convention when she urged her listeners to work together to

create homes "as good, if not better than other kinds of nationalities."

HELP SELVES

She pointed out that the time has come when the Indians must make the same effort to help themselves as people in other communities.

"There are so many things that we Indians must do ourselves, on our reserves, there is no time to be lazy and careless," she stressed.

Advising the women to think of the future, Mrs. Lesage said:

"If we are to be proud of being Indians, we must stop dreaming of the time when our great, great grandfathers owned all the deer in the forest and all the fish in the lakes. The kind of interest that will make active Homemakers Clubs require 5,000 more real red-blooded Indian women. Women who have real red-blooded Indian pride, and not sulky laziness or self-pity."

Clerk of Sudbury juvenile

court, Elsie McLeod, spoke on juvenile delinquency. She emphasized the need of organized recreation, as a means of keeping boys and girls out of trouble.

Other sessions featured a talk on the importance of immunization, by Miss A. Morton, of the Indian health services at Sturgeon Falls. There was also a general discussion on education and Indian affairs with talks on these subjects by representatives of the Indian Affairs Branch, from North Bay.

Many exhibits of Indian handicraft were judged and prizes awarded.

In Good Company

Charles J. Edgar was awarded a certificate as a member of the Adopted Indians of America issued by the headquarters office of the Association at Sheridan, Wyoming. Senator James Gladstone was also awarded a certificate. These are the only two Canadian members of the Association.

New Hospital Blessed At Ile-a-la Crosse

By H. C. DUNFELD
Saskatoon Star Phoenix

ILE DE LA CROSSE, Sask.—An event of major importance to the people of northwestern Saskatchewan took place here Aug. 20, when the Hon. Walter Erb, minister of health in the provincial government, formally opened the new St. Joseph's hospital at this village on the north shore of the lake by the same name, 130 miles north of Meadow Lake.

The new hospital replaces a former one, built there in 1928. St. Joseph's Hospital was constructed for the Roman Catholic Episcopal Corporation, under direction of His Excellency, Bishop Paul Dumouchel of The Pas, Manitoba; bishop of the Vicariate of Keewatin.

Their Excellencies, Bishop Dumouchel, Archbishop Baudoux, St. Boniface, Manitoba, and Monsignor McDonagh, president of the Catholic Extension Society, Montreal, arrived over Lac Ile a la Crosse from Prince Albert, in a pontoon equipped plane.

Nearly 800 persons watched the colorful spectacle as boats, rocking in each others' wake and that of the circling canoes cut through the waves, throwing water high and wide.

As the church could not accommodate the numbers present, Mass was held in the open air.

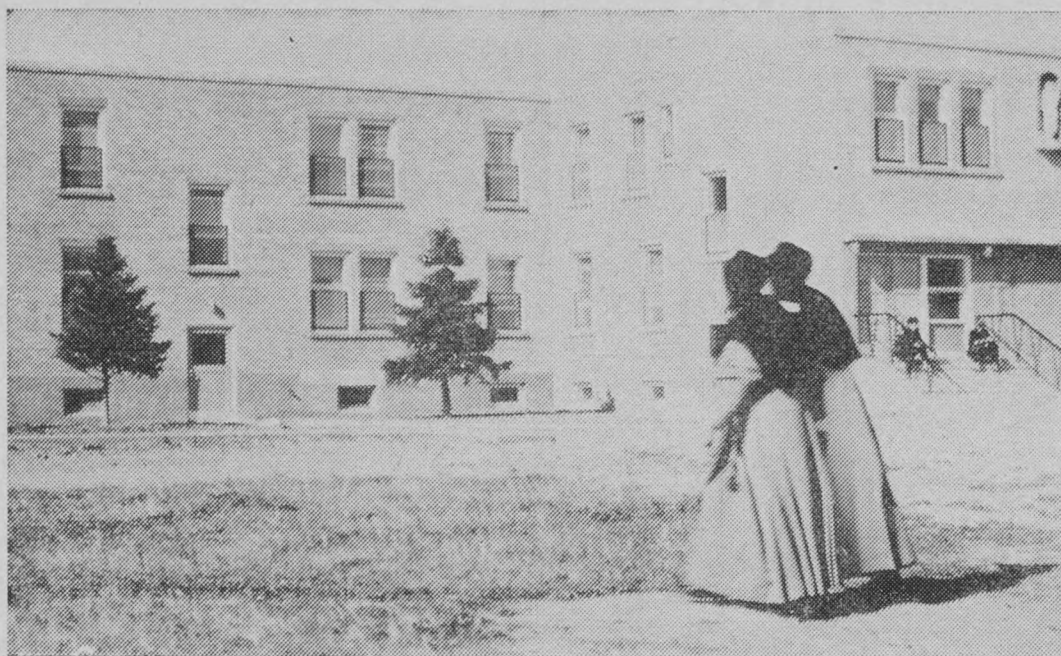
A raised platform had been built on which was arranged the altar against a white background, the two red canopied papal chairs, one on each side and to the front of the stage, with other chairs to the right and left of the altar.

Mass was celebrated by His Excellency Bishop Dumouchel, O.M.I.

In the dedication ceremony that immediately followed Mass, His Excellency Archbishop Baudoux spoke to the people in French; after which His Excellency Bishop Dumouchel gave an address in English and Father Poirier, Oblate provincial, in Cree.

Bishop Dumouchel

The bishop's message was on the place of the Catholic Hospital in the life of the people. He said it was founded on faith, hope, and charity; the faith to see in each child, a masterpiece of humanity; the faith that the life of a new born was as sacred as that of an adult; that the Sisters of Charity worked as an instrument of God to relieve pain and suffering and to bring new hope and courage to the sick and



An estimated 800 persons attended the recent official opening of the new St. Joseph hospital at Ile a la Crosse. Picture is an exterior view of the hospital.
(Saskatoon Star Phoenix)

distraught, and that in charity, their work and prayers were consecrated to the love of mankind.

After the dedication, Bishop Dumouchel and Archbishop Baudoux were conducted to the hospital to bestow their blessing on this new edifice.

Later the people again gathered before the altar to hear Father Bourbonnais, superior at Ile a la Crosse, speak on the work of the mission, especially the efforts of the Grey Nuns in school and hospital work in Northern Saskatchewan.

Following Father Bourbonnais, three of the native Métis were called on to address the gathering. John Iron spoke to the people in the Cree Indian language; J. B. Gar in Chipewyan and Cyprian McCallum in French.

Hon. Mr. Erb

Ninety-five guests sat down to a noon-day dinner given by the mission and served by the school children under the supervision of the Grey Nuns, after which opening of the hospital took place when Mr. Erb, accompanied by Their Excellencies, Bishop Dumouchel and Archbishop Baudoux, cut the ribbon and declared the hospital open "to the glory of God and to the service of his people."

Serves 5,000

The new St. Joseph's hospital will serve an area of approximately 100 miles square, containing a rapidly growing population, now in excess of 5,000 persons.

The hospital stands at the north end of an imposing array of mission buildings situated on an arm of land extending into Lac Isle a la Cross, from which a panoramic view of the lake and forest-clad shoreline stretches far to the northeast and to the south.

No general contract was let for the erection of the building. Within the Oblate Order are brothers, skilled in many of the building trades, who, with local labor, did much of the structural work.

By using the brick fire proof portion of the former hospital and some of the equipment, together with the large savings made in labor costs, the total cost of the new hospital was kept to about \$400,000. Its real value, at today's contract prices, would be nearer \$700,000.

* * *

Of the many unusual problems connected with the new hospital, one of the major ones was that of transportation.

With the exception of gravel for concrete work, which was obtained locally, all the building materials, furnishings and hospital equipment had to be hauled to the building site from railhead at Meadow Lake, approximately 135 miles by winter road, part of which was across the frozen surface of Lac Ile a la Crosse.

The hospital will be administered by the Oblate Fathers and operated by the Sisters of Charity, Montreal, more widely known as "The Grey Nuns."

The present operating staff consists of five Sisters, three registered nurses and two nurses' aides; two lay nurses' aides and two registered lay nurses; a registered X-ray and laboratory technician and a bookkeeper, with additional non-professional employees.

Dr. Mannfried Hoffman, who has been the resident doctor for a number of years, will continue in that capacity.

Oldest Mission

Ile a la Crosse is the oldest mission in Saskatchewan. Established in 1860 by Father Tache and Father La Fleche, it has long been the headquarters in northwestern Saskatchewan for the rapidly expanding services of the Catholic Church in this part of the province.

The present staff of this mission is Father Bourbonnais, superior; Father Chaput, bursar; Father Rho, parish priest; and that grand old man of the church in northern Saskatchewan, Father Rosignol, who came to Pelican Narrows in 1900; to Ile a la Crosse in 1911 where, after 58 years of work in the service of his church in this area, he now lives in retirement in the mission and among the people whom he served so well and loved so greatly.

The Grey Nuns, who will operate St. Joseph's Hospital, first arrived in Ile a la Crosse in 1860, after a long and arduous trip from the Red River settlement that took two months and six days to complete.

Illiteracy Rapidly Disappearing Among Manitoba Treaty Indians

(Winnipeg Tribune)

Illiteracy among treaty Indians in Manitoba — one in four treaty Indians here over eight years old cannot read — is rapidly disappearing, says Arch Leslie, assistant regional director of Indian affairs.

Even 75 percent, the present level of literacy, is an enormous improvement over five to ten percent, the portion who could read at the turn of the century.

This year, 4,597 of the province's 22,562 treaty Indians will attend school — about one person in five, the same ratio as in other sections of the Canadian community.

In 1945, 99.6 percent of the province's treaty Indians had not got beyond grade eight — by 1956, 25 percent were passing beyond grade eight, with the average number of years spent in school rising from three to six.

Free Education

Treaty Indians attend school free, as provided for in the federal Indian Act, at schools administered by the Indian Affairs branch of the department of citizenship and immigration.

Most attend the 77-day schools on reserves, but if a child is from a broken home, an orphan or from a remote area where no facilities exist, they are eligible to attend one of 11 residential schools maintained by the Indian affairs branch in Manitoba.

This year, 1,731 children are in residential schools, an increase over last year's 1,625. Food, clothing and shelter are provided by the government.

All Indian schools differ from public schools in Manitoba in that the Indian Act provides that the class shall be taught by a teacher of the same religion as the majority of the pupils, and wherever there are five or more pupils of a religious denomination, the Indian affairs branch must provide a school if the parents want one.

The original Indian schools in the north-west were run by missions, and government assistance began by subsidizing these.

Most major denominations operate Indian schools for the Indian Affairs branch in Manitoba — the Dauphin residential school is Anglican, Portage la Prairie and Norway House residential schools are run by the United Church and the new Winnipeg residential high school and the Cross Lake school are operated by the Catholic Church.

Other Catholic residential schools in Manitoba are located at Clearwater Lake, Sandy Bay, Norway House (Jack River), Camperville and Fort Alexander.

Newer religious organizations, not operating in Manitoba in the fur trade days, also have Indian schools now. The Northern Evangelical Commission opened a school and mission at Red Sucker Lake which qualified for assistance when local treaty Indians joined the congregation.

May Be Better

Indian schools are as good as Manitoba's public schools, emphasizes Gabriel Marcoux, one of the two school inspectors employed by the branch. And their teachers may be better — all teachers at Indian schools must have teacher training of some kind, unlike some rural Manitoba schools.

Segregation of Indian children at residential schools from the local population is ending — in Portage la Prairie and Dauphin the children live in the residence and attend school there until grade four. Then they attend local public schools, with the branch re-imbursing the local school board.

Although no Manitoba treaty Indians have become doctors or lawyers, as they have in other parts of Canada where they have been in contact with white people longer, many are becoming teachers, nurses and skilled tradesmen.

Attend University

Three Manitoba treaty Indians are now attending universities on government grants.

About 60 are in grades 11 or 12, whereas as recently as ten years ago none was, says Mr. Marcoux.

Part of the increased enrollment can be attributed to the Family Allowance, for which parents can qualify only if their child is in school. Higher pay scales for teachers in recent years are attracting better staffs who make courses more interesting.

In Brandon this year 60 men and women from Manitoba reserves attended a six-week course in welding, carpentry, home economics and other skills designed to help them obtain better employment. More courses like these may be held for adult Indians if results of this year's experiment are encouraging.

At MTS and city high schools, 15 treaty Indians from the country are taking technical training under government sponsorship.

Sask. Chief Suggested Dam

By JACK SCHREINER

Raining Cloud, an Indian chief, first suggested the South Saskatchewan River dam.

A very old Indian, who once rode with the chief, told this story recently.

The idea was conceived about 80 years ago during a buffalo hunt in the late autumn. Raining Cloud and his band of Blackfoot hunters were roaming the prairie of southern Saskatchewan looking for buffalo meat, essential to the winter's supply of pemmican.

They camped one evening on the crest of a high hill and next morning one of the tribe saw in the distance a vast herd of buffalo. The men rode hard and at noon came upon the herd.

On Move

But the animals saw the Indians and galloped away. All day the hunters pursued the herd and tried to slip quietly near the buffalo when night had fallen. The frightened animals, alert to alien odors of men and horses,

kept moving.

All the next day the Indians followed the herd.

The weaker animals began to fall back and the hunters knew that soon the buffalo would be too tired to flee any further.

At sunset the Indians reached the edge of the valley. Below them, backed against the river, were the buffalo.

"They are trapped," said Raining Cloud and the hunters thundered down the slope to kill the herd.

But the buffalo plunged into the swift river, which the Indians called the Saskatchewan, and swam to the other side. Many drowned but most reached the far shore.

The Indians halted their horses at the water's edge. The current was too deep and treacherous to allow them to cross. They sat a long moment in silence.

Then Raining Cloud spat disgustedly into the river. "This river," he told his tribesmen, "should be dammed."

Ann Witaluk is World's First Eskimo Stewardess

(Winnipeg Tribune)

McGill students were right: they found My Fur Lady in Canada's Eskimo Land. She came true in real life when TransAir introduced Ann Witaluk to the press: Eskimo Stewardess on their main line flights. When she flies from Churchill to Ottawa, the 62-passenger plane flies over her home, tiny Cape Hope Island in the southern end of James Bay.

My 'fair' lady, 23, as the party in President R. D. Turner's office at Stevenson field, proved she could take on all comers modestly, wittily. "My name means Big Eyes," she confessed, proving it. She could play the parka-clad cutie in the musical. Was she born in an igloo? Could she harpoon a whale? Shoot white fox? Eat blubber? Ann giggled: she's been asked it all before.

Ann can speak for herself in French or English, Cree or Eskimo, but she doesn't tell her phone number in any language.

Educated at Fort George Indian Residential School, Ann's been away from tiny Cape Hope Island since she was 13. She's been flying since then: "If the boat broke down, we'd fly to school on the mainland . . . I fell in love with the uniform. I've always wanted to be a stewardess. One day I got a letter from the Arctic division, department of Northern Affairs, saying I could really be one, if I was serious."

The stewardess training with TransAir took her three weeks. She already had a diploma as a certified nurse assistant — not an R.N. She's worked in hospitals in Moonson, Hamilton, Ottawa, Montreal, and on the ice-breaker C. D. Howe.

"I was born in my grandfather's house. It was made of wood, full of wood furniture he copied from Eaton's catalogue. He was 110 when he died. He came from Belcher Island. My father goes to the mainland every week for groceries. He gets my letters there at the post. He trades furs for flour and sugar, salt and tea. We have everything else — we don't eat vegetables. My mother makes fur boots to sell. I had a letter from my little sister: only nine are on the island, the rest are away hunting."

Ann's a mixture of fair and fur lady: she likes blubber and Rock n' Roll, can sew sealskin and dance to a record. When she marries would she live in the north or the south? "It doesn't matter," smiled Ann. Next summer she wants to visit Hope Island again "and I hope my brother, Edward, who's in the army, will come with me." All 15 inhabitants of the island will be coming south? "Well, my cousin's in Ottawa, an interpreter for Northern Affairs," admitted petite Big Eyes in French blue uniform, spike heels, pert cap.

OBLATES PRAISED IN CENTENNIAL SERMON

VANCOUVER (CCC) — "Go where you will from the blue Pacific to the snow-capped Rockies and you will find monuments to these intrepid and zealous pioneer prelates, priests and brothers. Walk the highways and byways in the most remote and inaccessible places and you will discover you are walking in the footsteps of the missionaries of Mazenod."

In these words, Most Rev. M. M. Johnson, Co-adjutor Archbishop of Vancouver, paid tribute to the Oblates of Mary Immaculate when he preached the sermon at the Oblate centennial Mass of Thanksgiving at Holy Rosary Cathedral here September 14.

Marking the one-hundredth anniversary of the arrival in B.C. of the first Oblate Fathers, the Mass was celebrated by Most Rev. W. M. Duke, Archbishop of Vancouver.

Most Rev. Giovanni Panico, Apostolic Delegate to Canada, was present at the Mass and at the evening pageant closing Oblate Day.

Archbishop Johnson recalled that Pope Pius XI referred to the Oblate Fathers as "the specialists of the most difficult missions."

"How unerringly true this is of the native missions of this province," Archbishop Johnson said.

Here you have people steeped in unbelievable depravity becoming men and women of deep faith, profound affection for God and His Church, and with an almost fierce loyalty to His Vicar on earth. Their religious ardor towards the Eucharistic Christ was, and is, reminiscent of the early Christians.

"This astonishing change in customs, beliefs and morals

could have been wrought only by specialists, themselves steeped in apostolic faith and Christ-like love. Time obliterates many names and memories but time will never obliterate from the hearts of grateful Indians the names of those pioneer Oblates who lived and died among them.

"All who have read of the hardships and sacrifices of the early Oblate Missionaries are deeply impressed. But only those who have tried to follow in their footsteps really know what they endured and how they suffered from the deprivations of a primitive mode of life," Archbishop Johnson added.

"This centennial year proudly surveys the ecclesiastical divisions of what once was the vicariate of Bishop D'Herbomez — now the archdiocese of Vancouver, the diocese of Nelson, the diocese of Kamloops, the Vicariate of Prince Rupert and the Vicariate of the Yukon.

"Proudly today we salute those who built with their blood and tears, their hardships and sacrifices, their faith and devotion — brave men who now slumber in lonely graves somewhere between ocean slopes and mountain tops. Gratefully we acknowledge that these are their glories, their crowns, imperishable and eternal.

"Missionaries of Mazenod, how appropriate it is that this Mass of Thanksgiving is being offered by the Archbishop of Vancouver in the august presence of the representative of Our Supreme Pontiff, Pope Pius XII, for your lives gloriously and triumphantly echo the aspiration of your holy founder 'The honor of the Holy Roman Pontiff is the honor of the Church: to me it is more precious than life'."

B. C. Mission Bell Again Rings Out

VANCOUVER — (CCC) — Prolonged pealing of an historic mission bell, silent for many years, heralded further centennial celebrations by the Oblate Fathers at Fort St. James, Sunday, September 28.

Most Rev. Fergus O'Grady, O.M.I., Bishop of Prince Rupert, stated that restoration work on the bell tower of the Mission of Our Lady of Good Hope, Stuart Lake, was sufficiently advanced to permit the ringing of the famous old bell for Oblate Centennial celebrations scheduled to be held there that day.

Highlight of the celebrations was an outdoor procession and

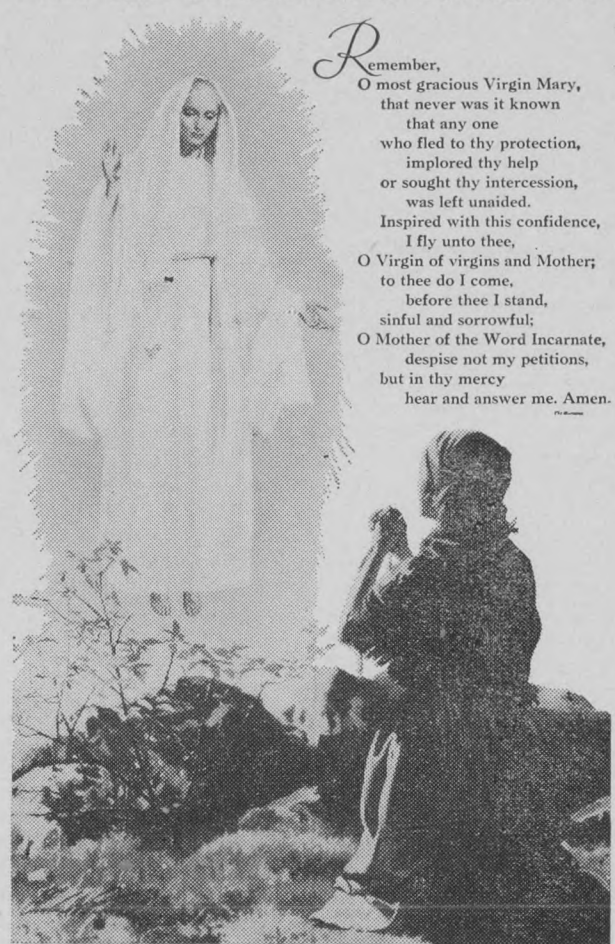
Pontifical Mass at which the Bishop officiated.

Music was provided by massed choirs of white and Indian children from Oblate schools at Fort St. James, Prince George, Vanderhoof, Lejad and Burns Lake.

Built in 1873, the pioneer missionary Oblate Fathers Lejacq and Blanchet, Our Lady of Good Hope Mission is the second historic site being restored by the Oblate Fathers as a centennial project. The newly - restored Okanagan Mission, Kelowna, founded by Father Pandosy in 1859, was blessed June 15 this year.

"I AM THE IMMACULATE CONCEPTION"

I AM THE IMMACULATE CONCEPTION



Remember,
O most gracious Virgin Mary,
that never was it known
that any one
who fled to thy protection,
implored thy help
or sought thy intercession,
was left unaided.
Inspired with this confidence,
I fly unto thee,
O Virgin of virgins and Mother;
to thee do I come,
before thee I stand,
sinful and sorrowful;
O Mother of the Word Incarnate,
despise not my petitions,
but in thy mercy
hear and answer me. Amen.

MARKS CENTENNIAL

War Drums, Chant in O.M.I. Pageant

By KAY CRONIN
(B.C. Catholic)

A middle-aged English lady, on a world tour, got the surprise of her life when she accidentally happened upon Oblate Centennial Pageant rehearsals taking place outside St. Paul's Church on Capilano Indian Reserve.

Prolonged tolling of the mission bell, the deafening beat of war drums and the plaintive tones of ancient Indian chants almost had the dear soul taking to her heels in fright, until someone hurriedly explained that, ordinarily, the Squamish Indians didn't carry on like this — they were only recording the sound track for the Oblate pageant.

Earlier, recordings had been made during Mass when the Squamish Indian brass band, directed by Grand Chief Andy Paull, accompanied the congregational singing.

Choreographer Kay Armstrong was on hand to watch Bobby George rehearse the Dance of Welcome in which, accompanied by professional dancers, he took the solo part.

Well-known Catholic actor, Roy Brinson, complete with beard, Oblate cassock and cross,

was seeking advice on how to walk on snow shoes and smoke the pipe of peace, both of which he was required to do in his role of Father Nicholas Cocola.

Meantime, Oblate bishops, priests and missionary brothers had been arriving in Vancouver from as far afield as Kimberley, South Africa and Whitehorse in the Yukon Territory to attend the Mass of Thanksgiving in Holy Rosary Cathedral and the centennial pageant at the Forum.

The massed choirs from three Indian residential schools and four local parishes, under the direction of Bill Fletcher, had been busy rehearsing for their appearance. Numbering some 250 members, the choirs were those of Mission, North Vancouver and Sechelt residential schools, St. Augustine's, St. Anthony's and Holy Family parishes, Vancouver and St. Peter's, New Westminster.

A Dangerous Journey

By SHEILA OSTRANDER (In Junior Catholic Messenger)

This true story happened about 100 years ago.

It was September in the year 1859. A small caravan of ox-drawn carts left the city of St. Paul in Minnesota. It headed north toward the Canadian border.

Four young Indian guides on horseback led the way. Behind them in the first cart were three rough-looking men. Although they were entering dangerous territory, they seemed to be unafraid. They sang, laughed, joked, and played cards as they bumped along the rutted road.

In the second wagon three young women sat quietly together. They were going north to marry some young settlers in Canada.

And in the third and last wagon were four women dressed exactly alike. They were Sisters. They belonged to a group of Sisters known as the Grey Nuns. They had traveled more than a thousand miles from their motherhouse in Montreal, Canada. Now they were going to a mission in a town in Canada called St. Boniface.

There were two main roads leading to St. Boniface. One was Wood's Road. It was the safer route. The other was Prairie Road. It passed through the land of the Sioux, who were then on the warpath.

Soon the little caravan had left the city of St. Paul far behind.

"We are in good hands," said Mother McMullen, the leader of the Sisters. "Our guides know this country well. And the Sioux have never attacked anyone on Wood's Road."

But one of the Sisters was a bit uneasy. "Are you sure this is Wood's Road?" she asked. "I didn't think it was so far west."

"It must be Wood's Road," answered another Sister. "The guides certainly wouldn't take us over Prairie Road through Indian country."

But now Mother McMullen was worried, too. The next time the wagons stopped, she went forward and spoke with the guides. Soon she returned with alarming news.

"We are on Prairie Road," she said. "The guides have come this way on purpose. The men in the first wagon paid them to take this route. They are outlaws and they are afraid to take Wood's Road. It passes through the town of Crow Wing and there's a police post there."

"What shall we do?" asked one of the Sisters nervously.

"There's only one thing to do," answered Mother McMullen. "We'll have to persuade the

guides to turn off Prairie Road now—before it's too late."

But that was easier said than done. Four days the Sisters argued and pleaded with the guides. Then, at last, the wagons were turned off the road and headed east to Wood's Road.

Suddenly the weather turned cold. Fierce winds blew across the prairie. Day after day passed and still they did not reach Wood's Road. Soon everyone knew why. The guides had lost the way! They had gone even deeper into Sioux territory!

They stopped and held a meeting. It was decided that the men would go on ahead to break a trail. The Sisters would follow, driving the ox carts themselves.

Things went from bad to worse. Food became scarce. Again and again the ox carts got stuck in the thick prairie mud. The fierce Sioux Indians might attack at any moment.

To make matters worse, the outlaws grew very careless. At night they built huge bonfires. Then they shouted, and sang, and shot off their guns. The Sisters and the young women didn't dare go to sleep. They were afraid the Sioux would see the fire and hear the noise.

"You have nothing to fear, Sisters," the guides told them. "We will defend you with our lives. If the Sioux come, they will have to kill us first — and then you!"

The guides, in fact, did save the Sisters' lives and the entire caravan. It was late evening. But the sky was bright pink from a far-off prairie fire. Suddenly a guide noticed that the wind had changed direction. The fire was rapidly blowing toward them!

It seemed that death was certain. There was no way to stop the fire or escape from it.

But the guides worked quickly. They pulled thick clumps of long prairie grass from the ground and dipped them in the campfire. Using the grass as torches, they set fire to the field around them. They were fighting fire with fire. When the field was burned they stamped the fire out. Then they turned the ox carts upside down in the middle of the burned field. The oxen and dogs were tied to the upturned carts.

Then the Sisters, and the young women, and the men rolled themselves in blankets and hid under the carts. They were just in time.

Minutes later an ocean of fire rolled toward them. The heavy smoke filled their lungs. They



could hardly breathe. The walls of flame made a sound like roaring thunder.

The mighty fire roared all around but it did not touch them. Little by little the flames died out. And now a fresh wind blew the fire away.

Days later the tired, hungry caravan reached St. Boniface. At last the dangerous journey was over.

This journey had taken more than a month and had nearly cost the lives of the four brave Sisters.

BISHOP BREYNAT AND THE INDIANS

By REV. JOHN B. EBEL

It is a wonderful thing about the human intelligence that, in untutored aborigine as in nuclear scientist, it has the qualities of abstraction, reasoning to causes, that place man in a category entirely separate and distinct from brute animals.

The Most Rev. Gabriel Breynat, O.M.I., who spent 50 years among the natives of the Northland, gives some amazing instances of the ability of these untutored, ignorant savages to reason to the highest causes — philosophize, in other words. His book, *Bishop of the Winds* (P. J. Kenedy & Sons, New York, 1955), recounts his 10 years among the Indians known as the "Caribou Eaters," and the 40 years that he was Vicar Apostolic of the Mackenzie, spiritual father of a territory reaching to the North Pole.

An Indian confided to Bishop Breynat one day:

"When I walk in the woods in search of game I often wonder at the great trees, the plants of all kinds, the flowers, the fruits and the different animals, each with a life of its own; and when I see the rivers and lakes full of fish, when I watch the sun rise and set, and behold the moon and stars, do you know what I say to myself? I say: All these could never move and grow by themselves. There is Someone very mighty who has made them all and takes care of all things on the earth.

"And so when Father Grollier came and told us of Him who is called Ni-oltsi-ni, 'He who made the earth,' I believed at once."

Another, identified by the Bishop as "my old friend Deaf Laurence," told of the great change Christianity had brought into their lives, a change that he recognized as possible only through the action of divine grace.

"Before Father Grollier came," he said, "we were medicine makers (sorcerers). We treated women just like toys, or else as beasts of burden; when our parents grew old, we abandoned them in the forest; we were afraid of death. When someone we loved died, there was crying and weeping for days on end.

"The first Praying Man came among us 'with empty hands.' He had, like you, his cross on his breast. A number of Praying Men came after him. They spoke to us of 'Him-who-made-the-earth,' who created us out of love, and loved us so much that He sent His Son to show us the way to heaven. It was He who died on a cross to gain pardon for our sins and save us.

"We accepted the words of the Praying Man and also the commandments of 'Him-who-made-the-earth,' our Master and Father. We kept one wife and sent the others away. From then on, we treated them as companions, created, like us, to go to heaven. And we had no more fear of death.

"It was hard for us to change our life and obey the Praying Man. But it was not just his words that changed us. If there had not been Someone all-powerful to speak through his mouth, enlighten our minds and make our hearts strong, we would never have been able to do it, or be happy and at peace as we are now."

Thus God created all men to know Him, love Him, and serve Him. He gave all the intelligence necessary to seek and adore Him. It remains only for us to help the missionaries to take His Gospel to the thousands thirsting for the Word of God, who know Him only through the trees, and birds, and animals, and stars that He created.



The photo shows Reverend Father G.-M. Latour, O.M.I., Principal, and Reverend Father Guy Voisin, O.M.I., surrounded by proud students and teachers. L. to R., first row: Delphine Saddleback, Norma Okeymaw, Victoria Auigbelle, Eliza Omeosiw, Jean Mackanaw, Lena Foureyes.

2d row: Mrs. L. Wierzba, Lloyd Arcand, Freddy Crate, Tommy Minde, Richard Arcand, Freddy Hodgson, Floyd Buffalo, Raymond Cutknife, Victor Buffalo, Sister S. Zenon, A.S.V.

Top row: Vera Lynch, Theresa Larocque, Irene Baril, Doris Deschamps, Mary Rose Swampy, Loretta Wolfe, Doris Arcand, Edna Crier, Jeannine Baril, Emily Ermineskin.

Ermineskin Indian School Proud of Achievements

HOBBEMA, Alta. — Success crowns the courage and persevering efforts of the grade 9 and 10 students of the Ermineskin Indian School. Not a single failure is reported in the grade 9 and 10 exams, giving an all-high average of 100% for the school. The grade 10 results were exceptionally good with one student registering all "H"s.

This success is due to increasing interest by Indian students and to the excellent teaching of our two high school teachers: Sister S. Zenon, a.s.v., and Mrs. L. Wierzba, also to the growing

understanding of parents who realize more and more the importance of education.

MONTHLY NOVENA

For the Beautification of Bishop Grandin, O.M.I.

The process for the Beatification of Bishop Vital Grandin, O.M.I., first Bishop of Alberta, is progressing satisfactorily and is gradually nearing its final stages in Rome. All that will be required in the near future in order that this illustrious missionary be raised to the altar is the official recognition of two miracles.

In order to hasten this day and to obtain these miracles through the intercession of Bishop Grandin, the Vice-postulation of Edmonton invites all the faithful to take part in a **monthly novena** which will begin in the month of October.

Every day during the novena, from the first to the ninth of each month, Mass will be said for the intentions of those who have favors to ask. These intentions, which can be sent to the Vice-postulation, will be placed on the tomb of Bishop Grandin in the chapel in the Crypt at St. Albert (Alberta).

Novena prayers as well as pamphlets about Bishop Grandin can be obtained free of charge by writing to the Vice-postulation of Edmonton. Address all correspondence to:

Vice-Postulation of the
Oblates, of M.I., 9916 -110
Street, Edmonton, Alta.



15 GIRLS OBTAIN Junior Home Nursing CERTIFICATE

HOBBEMA, Alta.—A special school and community project took shape at the Ermineskin Indian School last year when school and hospital worked hand in hand to offer a course in first aid and home nursing to the senior girls.

The district field nurse, Mrs. D. Rancher, R.N., was responsible for the course, helped by the hospital staff for practical lessons. Baby care, making bandages, etc., were taught at the hospital in realistic environment. Other parts of the course were presented by Mrs. Rancher in the classroom.

To complete the community aspect of the project, the Band voted funds to cover expenses of books.

The project met with success, 15 of the 16 senior girls following the course obtaining St. John's Ambulance Junior Home Nursing Certificates. One of the girls has now applied for nurse aid training.

"INDIANS EXCLUDED"

(Letter to Editor —
in Edmonton Journal, Sept. 5, 1958)

Sir: In a recent article, "Jasper Place Plans New Public school," a short note of pride brought into focus the interest offered Indian students attending a white school. I quote: "**The superintendent reported 93 per cent of Grade 9 pupils — excluding Indians — passed.**" He said this is "very satisfactory." It compares "favorably" with the provincial average of 90 per cent he said.

Indian pupils and Indian people as a whole cannot but resent being pointed out as inferior, even if seemingly they did not succeed as well as their white schoolmates. It appears as

Some of the Hobbema I.R.S. senior girls who followed the home nursing course. In the center: Mrs. D. Rancher, R.N.

though white schools are keener to accept the generous grants for Indian pupils than they are interested in the true education of these pupils. The highly-honored cause of "integration" promises little progress, unless educators accept their full responsibility.

It is interesting to discover that Indian pupils in this same province have succeeded remarkably well in other schools. Forty-five grade 9 students, 15 of whom attended the Ermineskin Indian School and 30 attending St. Mary's Indian School, have passed without a failure—100 percent in the two schools.

G. Lane.

KUPER ISLAND RESIDENTIAL SCHOOL

"We are glad to be back at school for another happy year with our Principal, Father H. Dunlop, O.M.I., with Father Mackey, O.M.I., and Brother Furlong, O.M.I., with the Sisters of St. Ann, and with all our friends who help to make our school such a happy home. Improvements around the school show us that the holidays were very busy days for those who stayed at Kuper. The boys surely are proud of their new TV room and the fine up-to-date reading booths that have been built in the recreation room.

"The year holds promise of great activity. Of course, school comes first and it did not take us long to settle down to the business of learning. In the realm of sports, soccer is holding the field, but already there is talk of volleyball and basketball. I know you will be hearing more about this as the year progresses.

"To all the readers of the Record from all at Kuper Island School, a fervent "God Bless You."

BOOK REVIEW

Indian Legends of the Pacific Northwest. Ella E. Clark. University of California Press. \$1.95. A hundred legends of Washington and Oregon from a variety of tribes. The collection is an excellent one, embracing tales of mountains, lakes, rivers, rocks and waterfalls, myths of creation, sky and storms, and miscellaneous stories. Each of the five groups is prefaced by a factual account of beliefs and storytelling customs.

Book of American Indian Games. Allan A. MacFarlan. Association Press. \$3.95. A varied collection of 150 games of the Indian are detailed in this book. They may be played indoors or outdoors, and require a minimum of simple, easy-to-make equipment. The book will be of great value to recreational leaders and the author has made a contribution to Indian literature as well.